A BRIEFE

DECLARATION OF THE VNIVERSALITIE OF THE CHVRCH of CHRIST, and the Vnitie of the Catholike Faith professed therein:

DELIVERED IN A SERMON before *His Majestie* the 20th. of Iune, 1624. at WANSTED,

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EPHES. 4.13.

Till we all come in the unity of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the ſtature of the fulneſſe of Chriſt.

WHen the Lords *Ark* was to ſet forward, the forme of prayer uſed by *Moſes*, was; [a] *Riſe up*, LORD, *and let thine enemies be ſcattered; and let them that hate thee, flee before thee.* The ſweet Pſalmiſt of Iſrael, framing his deſcant to this groũd, beginneth the Pſalm which he prepared to bee ſung at the removing of the *Ark*, after the ſame manner. [b] *Let God ariſe: let his enemies be ſcattered: let them alſo that hate him, flee before him.* and then goeth on, till at length he hath raiſed his note unto his full height: *Thou haſt aſcended up on high: thou haſt led captivity captive: thou haſt received gifts for men* (Pſalm 68.18). Which being by our Apoſtle in [c] this chapter interpreted of the Aſcenſion of our Saviour Chriſt into heaven, & made the very ſpring from whence the matter of my preſent Text is derived, leadeth us to the juſt application of

a Num. 10. 35.

b Pſal. 68. 1.

c Epheſ. 4. 8, 10.

the type to the truth, and putteth us in minde, that the removing of the Ark, which gave occasion to the penning of his Psalme, was an adumbration of our Saviours removeall from the Earth to Heaven; and that by this absence of his, wee are no losers, but gainers. seeing hee is ascended up on high, both to triumph over his and our foes, [*hee led captivity captive*] and to conferre benefits upon his friends. [*hee gave gifts unto men.*]

d Heb.9.4. e Heb.12.24.

The [d] *Arke of the Covenant* (we know) was appointed to be a figure of [e] *Iesus the Mediatour of the new Covenant*: the great *King*, *Prophet* and *Priest* of his Church. Therefore was it ordered, that the Arke should have *a crown of gold* about it: (Exo.37.2.) than w^ch^, what could be more fit to set forth the state of our *King*? for thus *we see Iesus crowned with glory & honor*. (Heb.2.9.) Upon the Ark stood the Propitiatorie or Mercie-seat, whence God did use to deliver his oracles frō betwixt the Cherubins: than which, what more lively representation could there be of the *Prophetical* office of our Saviour? of whom it is written: *God hath in these last dayes spoken unto us by his Sonne*. (Heb.1.2.) The Arke had both the *Rod* and the *Tables* of the Law, by Gods appointment placed within it: than which, what could be more apt to expresse the satisfaction, which our *high Priest* was to make unto his Fathers justice, as well by his *Passive* as by his *Active* obedience? for as he felt the stroke of the Rod for us, that [f] *the chastisement of our peace being laid upon him, with his stripes we might be healed*: so [g] *it behooved* him also *to fulfill the Law* and *all righteousnesse*; that so he might bee [h] *the end of the Law for righteousnesse to every one that believeth*. the letter of the Law be-

f Esa.53.5.

g Matth.3.15 and 5.17.

h Rom.10.4.

being not more certainely to be found within the Ark, than the accomplishment thereof within him: according to that which hee spake by his holy Prophet. [i] *In the volume of the booke it is written of mee, that I should do thy will, O God: yea, thy Law is within my heart.* i Psal.40. 7,8. Hebr.10.7.

The Arke had many removes from place to place, whiles it sojourned in the *Tabernacle:* but was brought up at last into the *Temple,* there to dwell upon God's holy Hill; the place of which hee himselfe had said. [k] *This is my rest for ever; heere will I dwell, for I have a delight therein.* k Psal.132.14 Where, at the first entry, King *Salomon* stood ready to entertaine him with this welcome. [l] *Arise, O Lord God, into thy resting place, thou, and the Arke of thy strength: Let thy Priests, O Lord God, be clothed with salvation; and let thy Saints rejoyce in goodnesse.* l Ibid.ver.8, 9,16. 2.Chron 6.41. Our blessed Saviour, in the dayes of his flesh, had no resting place, but continually [m] went about doing good: untill at length [n] hee was received up into Heaven, and sate on the right hand of GOD. For when hee had ended his progresse upon Earth, and [o] finished there that worke which his Father had given him to doe; hee [p] left the world, and went to the Father; making his last remove unto the high Court of Heaven, [q] where he is to reside untill the time of the restitution of all things. [r] *The Temple of GOD was opened in Heaven, and there was seene in his Temple the Arke of his Testament,* saith S. *Iohn* in the Apocalypse. If we look to the corporall presence of our Saviour; in the Temple of Heaven must this Ark be sought for, in no other place is it to bee found: but if we look to the vertue comming from him, by the operation of his *Word* and *Spirit*; so we shall finde him in

m Act.10.38.
n Mark 16. 19.
o Ioh.17.4.
p Ioh. 16.28. and 19.30.
q Act.3.21.
r Rev. 11. 19.

in his Temple upon earth, [f] preſent with us alwayes, even unto the end of the world. for, theſe were the gifts that, when hee aſcended into heaven, hee did beſtowe upon men.

[f] Matt. 28. 20.

This the Prophet layeth downe thus: [t] *Thou haſt aſcended up on high: thou haſt received gifts for men.* The Apoſtle citeth it thus: [u] *when he aſcended up on high, he gave gifts unto men.* The reconciliation is eaſie: He received thoſe gifts, not to retaine them with himſelfe, but to diſtribute them for the behoofe of his Church. So for the *Spirit*, S. *Peter* teacheth us, Acts 2. 33. *Therefore being by the right hand of God exalted,* [there is his aſcending up on high] *and having received of the Father the promiſe of the holy Ghoſt,* [there is his receiving] *he hath ſhed forth this which ye now ſee and hear.* [there is his giving of this gift unto men] And for the miniſtery of the *Word*, he himſelfe intimateth as much in his commiſſion given to the Apoſtles, Mat. 28. 18, 19. *All power is given unto me in heaven and in earth:* [there he receiveth] *Go ye therefore, and teach all nations:* [there he giveth this gift unto men.] [x] *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors & Teachers, for the perfecting of the Saints:* ſaith our Apoſtle here. that herein alſo that might be fulfilled, wch we heard to have bin uttered, when the Arke was brought to his reſting place: [y] *Let thy Prieſts, O Lord God, be clothed with ſalvation, and let thy Saints rejoyce in goodnes.*

[t] Pſal. 68. 18.

[u] Epheſ. 4. 8.

[x] Epheſ. 4. 11, 12.

[y] 2. Chron. 6. 41. Pſal. 132. 9, 16

The *work of the Miniſtery*, how meanly ſoever it be eſteemed in the World; yet in the eſtimation of our Saviour Chriſt, was one of the choyſeſt gifts, that in this ſolemnity of his triumphant [z] aſcending up far above all heavens, he thought fit to beſtow upon his Church

[z] Eph. 4. 10.

Church heer upon earth: as that which tended both to the [a] *perfecting of the Saints*, and to the *edifying* of his owne *body*. For as [b] it hath pleased the Father, *that in him all fulnesse should dwell*: so the Son is also pleased, not to hold it any disparagement, that [c] *his Body*, the Church, should bee accounted *the fulnesse of him that filleth all in all*. that howsoever in himselfe he bee most absolute and perfectly complete; yet is his Church so neerly conjoyned unto him, that hee holdeth not himselfe full without it: but as long as any one member remaineth yet ungathered and unknit unto this mysticall body of his, he accounteth, in the meane time, somewhat to bee deficient in himselfe. And therefore our Apostle having, in the words immediately going before this Text, declared, that the Ministery was instituted *for the edifying of the bodie of Christ*; addeth presently, *Till wee all come in the unitie of the faith, and of the knowledge of the Sonne of GOD, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.*

a Ib. ver. 12.
b Col. 1. 19.
c Ephes. 1. 23.

In which words we may observe aswell the *Matter* of this Building [*Wee all*] as the *Structure* of it; and further also consider in the Structure, *first*, the laying of the foundation [*In the unity of the faith, and of the knowledge of the Sonne of God*]; *secondly*, the bringing of the work to perfection, and the raising of it to his just height [*unto a perfect man, unto the measure of the stature of the fulnesse of Christ*].

The *Matter* then of this spirituall edifice (that we may begin with that) are *wee* our selves. [d] *Yee also as lively stones, are built up a spirituall house*: saith Saint *Peter*. To this Saint *Paul* doth heer adde a note of Univer-

d 1. Pet. 2. 5.

niverſality [WE ALL:] as ſuting beſt with the nature of the *Catholick* or Univerſall Church, which is that *body of Chriſt*, of the *edifying* whereof hee heer treateth. of which therefore he telleth us more plainly in another place; that [e] *by one ſpirit wee are all baptized into one bodie, whether wee bee Iewes or Gentiles, whether we be bond or free.* For the Catholick Church is not to be ſought for in any one angle or quarter of the world: but among *all that in every place call upon the Name of Ieſus Chriſt our Lord, both theirs and ours.* (1. Corinthians 1. 2.) Therefore to their Lord and ours was it ſaid; [f] *Aske of mee, and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* and to his myſtical body, the Catholique Church accordingly. [g] *I will bring thy ſeed from the Eaſt, and gather thee from the Weſt: I will ſay to the North, Give up; and to the South, Keepe not backe: bring my ſonnes from farre, and my daughters from the ends of the earth; even every one that is called by my name.*

e 1. Cor. 12. 13.

f Pſal. 2. 8.

g Eſa. 43. 5, 6, 7.

Thus muſt we conceive of the Catholick Church, as of one entire body; made up by the collection and aggregation of all the Faithfull unto the unity thereof. from which union there ariſeth unto every one of them ſuch a relation to, and a dependance upon the Church Catholique, as *parts* uſe to have in reſpect of their *whole.* Whereupon it followeth, that neyther particular perſons, nor particular Churches, are to worke as ſeverall divided bodyes by themſelves (which is the ground of all *Schiſme*), but are to teach, and to bee taught, and to doe all other Chriſtian duties, as parts conjoyned unto the

the whole, and members of the same Commonwealth or corporation. and therefore the Bishops of the ancient Church, though they had the government of particular Congregations onely committed unto them, yet in regard of this communion which they held with the Universall, did usually take to themselves the title of *Bishops of the Catholick Church.* Which maketh strongly aswell against the new *separatists*, as the old *Donatists*: who either hold it a thing [h] not much materiall, so they professe the faith of Christ, whether they do it in the Catholick Communion, or out of it; or else (which is worse) doat so much upon the perfection of their own part, that they refuse to joyn in fellowship with the rest of the body of Christians. as if they themselves were the onely people of God, and all wisedome must live and die with them and their generation.

And heerein, of all others, doe our Romanists most fearfully offend; as being the authors of the most cruell schisme, that ever hath been seene in the Church of God. Those infamous schisms of the *Novatians* and *Donatists* were but petty rents, in comparison of this huge rupture, which hath pulled asunder East and West, North & South; and growne to such a head at home, that in our Western parts (where this faction was so prevalent) it hath for diverse ages past been esteemed *Catholicke*. In the 17th of the Revelation wee have a *Woman* described unto us, sitting upon *seven mountains*, and upon *many waters*. The *Woman* is there expounded to be [i] *that great City which reigneth over the Kings of the earth.* The seven mountains upon which that City sate, needed not to be expoun-

h *Augustin. ep.* 48. Quàm multi nihil interesse credentes in quâ quisque parte Christianus sit; ideò permanebant in parte Donati, quia ibi nati erant, & eos inde discedere, atq; ad Catholicam nemo transire cogebat. *Et paulo pòst.* Putabamus quidem nihil interesse ubi fidē Christi teneremus: sed gratias Domino, qui nos à divisione collegit, & hoc uni Deo congruere, ut in unitate colatur, ostendit.

i Rev. 17 18.

pounded: every childe knew what was meant thereby. The waters are interpreted [k] *peoples, and multitudes, and nations, and tongues.* Which is that very Universality and Catholicisme that the Romanists are wont so much to brag of. For, this *Woman* is the particular Church of *Rome*, the *City-Church*; which they call the *Mother-Church*, the holy Ghost stileth [l] the *Mother of harlots and abominations of the earth.* Those *peoples, and multitudes, & nations, and tongues*, are such as this proud City reigneth over: the *Catholicke-Roman* Church they are commonly called by themselves; but by the holy Ghost, [m] the *Beast* upon wch the Woman sitteth.

k Ibid.ver.15.

l Ibid.ver.5.

m Ib.v.3. & 7.

This *Woman* is the Head of the faction, and the very Mother of this schism: the *Beast*, that is to say, they that suffer themselves to be thus ridden by her, are her abbettors and supporters in it. For the *particular Church of Rome* (not being cõtent to be a fellow-member with the rest of the Churches of Christ, and to have a joynt dependance with them upon the whole body of the Church Catholick, [n] *which is the Mother of us all*) will needs goe out of her rank; and, scorning any longer to be accounted one of the *branches* of the Catholick Church, would fain beeacknowledged to be the *root* of it. so that now all other Churches must hold their dependance upon it, or otherwise bee cast forth as whithered branches, which are fit only to be throwne into the fire, and burned. The wisdome of God foresaw this insolency long before-hand: and therefore caused a Caveat to be entred against it, even in that Epistle which was specially directed to the Church of *Rome* it self. The words are plain enough,

n Gal.4.26.

Rom

Rom. 11.18. *If thou boast, thou beares not the root, but the root thee.* The Church of *Rome* therefore must knowe that shee is no more a *root* to beare up other Churches, than other Churches are to beare up her: she may not goe beyond her line, and boast herselfe to be the *root* of the Catholick Church, but bee contented to be born her selfe by the *root*, aswell as other particular Churches are. For a streame to sever it selfe from the common Fountain, that it may bee counted a Fountain it self, without dependance upon any other; is the next way to make an end of it, and dry it up. The Church of *Rome* may do well to think of this, and leave off her vain boasting. ° *I sit a Queen,* o Rev.18.7.
and am no Widow, and shall see no sorrow. Other Churches may faile, and the gates of hell may prevaile against them: but it cannot fall out so with me. Whereas she might remember, that they were *Romanes*, unto whom the Apostle so long since gave this admonition. p *Be not high-minded, but fear. For if God spared* p Rom.11.
not the naturall branches, take heed lest he also spare not 20,21,22.
thee. Behold therefore the goodnes and severity of God: on them which fell, severity; but towards thee, goodnes, if thou continue in his goodnesse: otherwise THOU ALSO SHALT BE CUT OEF.

The *Romanes* therefore by their pride may get a fall, as well as others; and the Church of *Rome* by infidelity may be cut off, aswell as any other congregation: and yet the Catholick Church subsist for all that, as having for her foundation neither *Rome*, nor *Rome*'s Bishop, but *Iesus Christ*, the Sonne of the living God. And yet this proud Dame and her Daughters, the particular Church of *Rome* I meane, and that

which they call the *Catholick Romane* (or the faction rather that prevaileth in them both) have in these latter ages confined the whole Church of Christ within themselves, and excluded all others that were not under the Romane obedience, as aliens from the Common-wealth of Israel, and strangers from the covenants of promise. The *Donatists* were cryed out against by our fore-fathers, for shutting up the Church within the parts of the *South*; and rejecting all others that held not correspondency with that patch of theirs: And could they think well then of them, that should conclude the Church within the *western* parts of the world, and exclude all other Christians from the body of Christ, that held not by the same root there that they did? It is a strange thing to mee, that wise men should make such large discourses of the *Catholicke* Church, and bring so many testimonies to prove the Universality of it: & not discern, that while by this means they think they have gotten a great victory over us, they have in very truth overthrowne themselves. for when it cōmeth to the point, in stead of the Catholick Church wch consisteth of the communion of all nations, they obtrude their own peece unto us: circumscribing the Church of Christ within the precincts of the *Romish* jurisdiction, and leaving all the world beside to the power of Satan. for with them it is a resolved case; that [q] *to every creature it is altogether of necessity to salvation, to be subject to the Romane Bishop.*

[q] Subesse Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus, & pronuntiamus omninò esse de necessitate salutis. *Bonifac. VIII. in Extravag.* De majoritate & obedientiâ, *cap.* Vnam sanctam.

What must then become of the poor *Moscovites* and *Grecians* (to say nothing of the reformed Churches) in *Europe*? What of the *Ægyptian* and *Æthiopi-*

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an Churches in *Africk*? what of the great companies of Chriſtians ſcattered over all *Aſia*, even from *Conſtantinople* unto the *Eaſt Indies*? which have and ſtill doe endure more afflictions and preſſures for the Name of Chriſt, than they have ever done, that would bee accounted the onely friends of Chriſt: Muſt theſe, becauſe they are not the Popes ſubjects, be therefore denied to be Chriſt's ſubjects: Becauſe they are not under the obedience of the Romane Church, doe they thereupon forfait the eſtate which they claime in the Catholick Church, out of which there is no ſalvation: Muſt we give all theſe for gone, and conclude, that they are certainly damned: They who talke ſo much of the *Catholick* Church, but indeed ſtand for their owne *particular*, muſt of force ſink as low in *uncharitableneſſe*, as they have thruſt themſelves deep in *ſchiſme*: wee who talk leſſe of the *Univerſality* of the Church, but hold the truth of it, cannot finde in our hearts to paſſe ſuch a bloody ſentence upon ſo many poor ſoules, that have given their Names to Chriſt. He whoſe pleaſure it was to ſpread the Churches ſeed ſo farre, ſaid to Eaſt, Weſt, North and South; *Give*: it is not for us then to ſay; *Keepe back*. He hath given to his Sonne *the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*: wee for our parts dare not abbridge this grant, and limit this great Lordſhip, as wee conceive it may beſt fit our owne turnes; but leave it to his owne latitude, and ſeek for the *Catholick* Church neither in this part nor in that peece, but (as it hath beene before ſaid in the words of the Apoſtle) among [r] *all that in every place call upon the Name of Ie-* r 1. Cor. 1. 2.

Iesus Christ our Lord, both theirs and ours.

Yea, but how can this bee? will some say. seeing the *Catholick* Church is but *one:* and the principall reason for which it is accounted one, is [f] the *unity of the faith* professed therein. How then can this unity of faith bee preserved in all places, if one speciall Church be not set as a Mistresse over all the rest, and one chief Bishop appointed for a Master over all others, by whom in matters of faith every one must be ruled? And out of such different professions, as are to bee found among the divided Christians in those severall parts of the world, how can there bee fit matter drawne for the making up of one Universall Church? To this I answer (and so passe from the *Matter* of the building, to the *Structure*) that it is most true indeede, that in the Church there is [t] *one Lord, one Faith, one Baptisme:* for so we are taught by the Apostle in this chapter. But yet, in the first place, it is to be considered, that this *unitie of the faith* must be compassed by such meanes as God hath ordained for the procuring of it, and not by anie politick trickes of mans devising. Now for the bringing of us all to this *unitie of the faith*, the Apostle heer telleth us, that Christ [u] *gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.* If he had thought that the maintenance of this *unitie* did depend upon the singularitie of any one Apostle, or Pastor, or Teacher: is it to be imagined, that hee would have overslipped such a singular person (even in that verie place where, of all others, his presence was most requisite) and runne altogether, as he doth, upon the plurall number?

[f] Ecclesia ex pluribus personis congregatur: & tamen una dicitur, propter unitatē fidei. *Hieron. (si modò is horum Commentariorum author est) in Psal. 23.*

[t] Ephes. 4. 5.

[u] Ibid. v. 11.

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That the multitude of Teachers dispersed over the world, without any such dependancie or correspondencie, should agree together in laying the foundations of the same faith: is a speciall work of Gods Spirit. and it is [x] *the unity of the Spirit* which the Apostle here speaketh of, and exhorteth us to *keepe in the bond of peace*. Whereas the unity of which our Adversaries boast so much (which is nothing else but a wilfull suffering of themselves to be led blind-fold by one man, who commonly is more blinde than many of themselves) is no fruit of the *spirit*, but of meere *carnall* policie: and may serve peradventure for *a bond of peace* betwixt themselves and their owne partie (such as [y] the Priests of *Antichrist* were to have, and as many as would be content to yeeld themselves to the conduct of such a Commander) but hath proved the greatest block that ever stood in the way, for giving impediment to the peace and unitie of the Universall Church, which here we looke after. And therefore *Nilus* Archbishop of *Thessalonica*, entring into the consideration of the originall ground of that long continued schisme, whereby the West standeth as yet divided from the East, and the Latin Churches from the Greek; wrote a whole book purposely of this argument, wherein hee sheweth, [z] *that there is no other cause to be assigned of this distraction, but that the Pope will not permit the cognisance of the controversie unto a generall Councell but will needs sit himselfe as the alone Teacher of the point in question, and have others hearken unto him as if they were his Scholars: and that this is contrary both to the ordinances and the practice of the Apostles and the Fathers.* Neither indeed is there any

x Ibid. ver. 3.

y Pace suâ, id est, impietatis suæ unitate se jactant; agentes se non ut Christi episcopos, sed ut Antichristi sacerdotes. *Hilar. contr. Auxentium.*

z Λόγος ἀποδεικνὺς μὴ ἄλλο τι τὸ τῆ διαστάσεως τῶν Λατίνων ἐκκλησίας καὶ ἡμῶν μέχρι τοῦ παρόντος, αἴτιον εἶναι, ἢ τὸ μὴ βούλεσθαι τὸν Πάπαν οἰκουμενικῶν συνόδων τὴν τοῦ ἀμφισβητουμένου διάγνωσιν ἐπιτρέψαι· ἀλλ' αὐτὸν μόνον διδάσκαλον ἐθέλειν τὸ ζητούμενον καθεζόμενον, τοὺς δ' ἄλλους, ὡς μαθητῶν μοίρα ὑπακούοντας ἔχειν· καὶ ὅτι τοῦτον ἀλλόκοτον φῦλον ἐκκλησιαστικῶν καὶ πατρικῶν, καὶ νόμων καὶ θεσμῶν.

hope, that ever we shall see a generall peace, for matters of Religion, setled in the Christian world, as long as this supercilious Master shall bee suffered to keepe this rule in Gods house: how much soever hee bee magnified by his owne Disciples, and made the onely foundation upon which the unitie of the Catholick Church dependeth.

Now in the next place, for the further opening of the *unitie of the faith*, wee are to call unto minde the distinction which the Apostle maketh betwixt [a] *the foundation*, and that which is *builded thereupon*: betwixt [b] the *principles of the doctrine of Christ*, and that which he calleth *perfection*. The *unity of the faith and of the knowledge of the Sonne of God* heere spoken of, hath reference (as we heard) to the *foundation*: as that which followeth of *a perfect man*; and *the measure of the stature of the fulnesse of Christ*, to the *superstruction* and *perfection*. In the former there is a generall *unity* among all true beleevers: in the latter, a great deale of *variety*; there being severall degrees of *perfection* to be found in severall persons, [c] *according to the measure of the gift of Christ*. So we see in a materiall Building, that still there is but one foundation, though great disparity be observed in sundry parts of the superstruction: some rooms are high, some lowe, some dark, some lightsome, some more substantially, some more slightly builded, & in tract of time some prove more ruinous than others; yet all of them belong to one building, as long as they hold together, and stand upon the same foundation. And even thus is it in the spirituall Building also; whether we respect the *practicall* part of Christianitie, or the *intellectuall*.

a 1 Cor. 3. 10, 11, 12.

b Heb. 6. 1.

c Ephes. 4. 7.

Simile

In

In the *practicall* we see wonderfull great difference betwixt Christian and Christian: some by Gods mercy attaine to a higher measure of perfection, and keep themselves unspotted from the cõmon corruptions of the world; others watch not so carefully over their wayes, and lead not such strict lives, but are oftentimes overtaken and fall fowly: that hee who looketh upon the one and the other, would hardly think that one Heaven should receive them both. But although the one doth so farre outstrip the other in the practice of new Obedience (which is the Christian mans race) yet are there certaine fundamentall principles, in which they both conturre; as [d] a desire to feare Gods name, [e] repentance for sinnes past, and a sincere [f] purpose of heart for the time to come to cleave unto the Lord. which whoever hath, is under mercie, and may not bee excluded from the *Communion of Saints*. In like maner for the *intellectuall* part: the [g] *first principles of the oracles of God* (as the Apostle calleth them) hold the place of the common foundation, in which all Christians must bee grounded: although [h] some bee *babes*, and for further knowledge are *unskilfull in the word of righteousnesse*; other some are of *perfect age, who by reason of use have their senses exercised to discern both good and evill.*

d Neh. 1. 11.
e Luke 13. 3. 5.
Hebr. 6. 1.
f Acts 11. 23.
g Heb. 5. 12.
h Ib. ver. 13. 14.

The Oracles of God containe aboundance of matter in them, and whatsoever is found in them is a fit object for *faith* to apprehend: but that all Christians should uniformely agree in the profession of all those truthes that are revealed there, is a thing that rather may be wished, than ever hoped for. Yet the variety of mens judgements in those manie points, that be-

long to *Theologicall* faith; doth not dissolve the unity which they hold together in the fundamentall principles of the *Catholick* faith. The *unitie of the faith* commended here, is a Catholick unity, and such as every true Christian attaineth unto. *Till wee* ALL *come in the unitie of the faith:* saith the Apostle. As there is a [i] *common salvation*, so is there a [k] *common faith*; which is [l] *alike precious* in the highest Apostle and the meanest beleever. For we may not think that Heaven was prepared for deepe Clerkes onely: and therefore beside that larger measure of knowledge, whereof all are not capable, there must be [m] *a Rule of faith common to small and great*; which as it must consist but of few propositions, (for simple men cannot bear away manie) so is it also requisite, that those articles should be of such weight and moment, that they may be sufficient to make a man wise unto salvation. that howsoever in other points learned men may goe beyond common Christians, and exceed one another likewise by manie degrees: yet in respect of these radicall truthes, which is the necessarie and common food of all the children of the Church, there [n] is not an unitie onely, but such a kinde of equalitie also brought in among all sorts of Christians, as was heretofore among the congregation of the Israelites in the collection of their Manna; where [o] *he that gathered much, had nothing over; and hee that gathered little, had no lacke.*

If then salvation by beleeving these common principles may bee had, and to salvation none can come that is not first a member of the Catholick Church of Christ: it followeth thereupon, that *the unitie of the faith,*

i Iude, ver. 3.
k Tit. 1. 4.
l 2. Pet. 1. 1.

m Regula fidei, pusillis magnisque communis. *August. ep. 57.*

n Μιᾶς γὰρ καὶ τῆς αὐτῆς πίστεως οὔσης, οὔτε ὁ πολὺ περὶ αὐτῆς δυνάμενος εἰπεῖν ἐπλεόνασεν, οὔτε ὁ τὸ ὀλίγον ἠλαττόνησε. *Irenaeus, lib. 1. cap. 3.*

o Exod. 16. 18.
2. Cor. 8. 15.

faith, generally requiſite for the incorporating of Chriſtians into that bleſſed ſociety, is not to bee extended beyond thoſe common principles. Which may further be made manifeſt unto us by the continuall practice of the Catholick Church her ſelfe, in the matriculation of her children, and the firſt admittance of them into her communion. For when ſhee prepared her *Catechumeni* for Baptiſme, and by that dore received them into the congregation of Chriſts flock; we may not think her judgement to have been ſo weake, that ſhee would omit anie thing herein that was eſſentially neceſſarie for the making of one a member of the Church. Now the profeſſion which ſhe required of all that were to receiue Baptiſme, was, for the *Agenda* or practicall part, an abrenuntiation of the Divell, the World, and the Fleſh, with all their ſinfull workes and luſtes; and for the *Credenda*, the things to be beleeved, an acknowledgement of the articles of the Creed: which being ſolemnly done, ſhe then baptiſed them *in this faith*; intimating thereby ſufficiently, that this was that *one Faith* commended unto her by the Apoſtles, as the other that *one Baptiſme* which was appointed to be the [p] Sacrament of it.

[p] Sacramentum fidei, *Aug. epiſt.* 23.

This Creed, though for ſubſtance it was the ſame every where, yet for forme was ſomewhat different; and in ſome places received moe enlargements than in others. The Weſterne Churches heerin applyed themſelves to the capacity of the meaner ſort, more than the Eaſterne did: uſing in their Baptiſme that ſhorter Forme of Confeſſion, commonly called *The Apoſtles Creed*; which in the more ancient times was

briefer alſo than now it is. as we may eaſily perceive, by comparing the Symbol recited by *Marcellus Ancyranus* (in the [q] Profeſſion of the faith which he delivered to Pope *Iulius*) with the expoſitions of the Apoſtles Creed, written by the Latin Doctors: [r] wherein the mention of the Fathers being *Maker of heaven and earth*, the Sonnes *Death* and *Deſcending into Hell*, and *the Communion of Saints*, is wholly omitted. All which, though they were of undoubted verity, yet for brevities ſake ſeem at firſt to have been omitted in this ſhort Summe: becauſe ſome of them perhaps were not thought to be altogether ſo neceſſary for all men (which is [s] *Suarez* his judgement touching the point of the *deſcent into Hell*); and ſome that were moſt neceſſary, either thought to bee ſufficiently implied in other Articles (as that of Chriſt's *death* in thoſe of his *crucifixion* and *buriall*); or thought to bee ſufficiently manifeſted by the light of reaſon; as that of the *creation of heaven and earth*. For howſoever this, as it is a truth revealed by God's Word, becommeth an object for faith to apprehend (*Heb.* 11.3.): yet is it otherwiſe alſo cleerly to bee underſtood by the diſcourſe of reaſon (*Rom.* 1.20.), even as the *unity*, and all the other attributes of the Godhead likewiſe are. which therefore may be well referred unto thoſe *Præcognita*, or common principles which nature may poſſeſſe the minde withall, before that grace enlightneth it; and need not neceſſarily to bee inſerted into that Symbol, which is the badge and cognizance whereby the Beleever is to be differenced and diſtinguiſhed from the Unbeleever.

[q] *Habetur apud* Epiphaniũ *in* hæreſ. 72.

[r] *See my Anſwer to the Ieſuits challenge, page* 284.285.

[s] *Fr. Suarez, tom.* 2. *in* 3. *par. Thom. diſp.* 43. *ſect.* 2.

The Creed which the Eaſterne Churches uſed in Bap-

Baptisme, was larger than this: being either the same, or very little different from that which we commonly call the *Nicene Creed*; because the greatest part of it was repeated and confirmed in the first generall Councell held at *Nice*, where the first draught thereof was presented to the Synod by *Eusebius*, Bishop of *Cæsarea*, with this Preamble. [t] *As wee have received from the Bishops that were before us, both at our first catechizing, and when wee received Baptisme: and as wee have learned from the holy Scriptures; and as wee have both beleeved and taught, when we entred into the Ministery, and in our Bishopriek it selfe: so beleeving at this present also, we declare this our faith unto you.* To this the *Nicene* Fathers added a more cleer explication of the Deity of the Sonne (against the *Arrian* heresie, wherewith the Church was then troubled), professing him to be *begotten, not made*, and to be *of one substance with the Father*. The second generall Councell, which was assembled 56 yeers after at *Constantinople*, approving this confession of the faith, as [u] *most ancient and agreeable to Baptisme*, inlarged it somewhat; in the Article that concerned the Holy Ghost especially, which at that time was most oppugned by the *Macedonian* Hereticks. And whereas the *Nicene* confession proceeded no further, than to the beleefe wch we have in the holy Trinity; the Fathers of *Constantinople* made it up, by adding that wch was commonly professed touching the Catholick Church & the priviledges belonging therunto. *Epiphanius* repeating this Creed at large, [x] affirmeth it to have been delivered unto the Church by the Apostles. [y] *Cassianus* avoucheth as much, where he urgeth this against *Nestorius*,

[t] Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων, καὶ ἐν τῇ πρώτῃ κατηχήσει, καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν· καὶ καθὼς ἀπὸ τῶν θείων γραφῶν μεμαθήκαμεν· καὶ ὡς ἐν τῷ πρεσβυτερίῳ καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστεύομέν τε καὶ ἐδιδάσκομεν· οὕτω καὶ νῦν πιστεύοντες, τὴν ἡμετέραν πίστιν ὑμῖν προσαναφέρομεν. *Euseb. ep apud Socratem, lib. 1. hist. cap. 8. (al. 5.) & Theodoret. li. 1. cap. 12.*

[u] Πρεσβυτάτῳ τε ἔστι καὶ κανόνι τῷ βαπτίσματι. *Conc. Constantinop. epist. apud Theodoret. lib. 5. cap. 9.*

[x] *Epiphan. in* Ἀγκυρωτ. *pag. 518. edit. Grec.*

[y] *Io. Cassian. lib. 5. de Incarnat. Verbi.*

ſtorius, as the Creed anciently received in the Church of *Antioch*; from whence hee came. The Romane Church, after the dayes of *Charles* the great, added the article of the proceſſion of the *Holy Ghoſt* from the *Sonne*, unto this Symboll: and the [z] Councell of *Trent* hath now recommended it unto us, *as that principle in which all that profeſſe the faith of Chriſt doe neceſſarily agree; and the firme and* ONLY FOUNDATION, *againſt which the gates of Hell ſhall never prevaile.*

[z] *Concil. Tridentin. (Seſſ. 3.)* Symbolum fidei, quo ſancta Romana Eccleſia utitur, tanquam principium illud, in quo omnes, qui fidem Chriſti profitentur, neceſſariò conveniunt, ac fundamentum firmũ & unicum, contra quod portæ inferi nunquam prævalebunt, totidem verbis, quibus in omnibus eccleſiis legitur, exprimendum eſſe cenſuit.

It is a matter confeſſed therefore by the Fathers of *Trent* themſelves, that in the *Conſtantinopolitane* Creed, or in the *Romane* Creed at the fartheſt (which differeth nothing from the other, but that it hath added *Filióque* to the proceſſion of the Holy Ghoſt, and out of the *Nicene* Creed, *Deum de Deo*, to the articles that concerne the Sonne) that *onely foundation*, and principle of faith is to be found, in the *unitie* whereof all Chriſtians muſt neceſſarily agree. Which is otherwiſe cleared ſufficiently, by the conſtant practice of the Apoſtles and their ſucceſſors, in the firſt receiving of men into the ſocietie of the Church. For in one of the Apoſtles ordinary Sermons, we ſee, there was ſo much matter delivered, as was ſufficient to convert men unto the faith, and to make them capable of Baptiſme: and thoſe Sermons treated onely of the firſt principles of the doctrine of Chriſt; upon the receiving whereof, the Church (following the example of the Apoſtles) never did denie Baptiſme unto her *Catechumeni*. In theſe firſt principles therefore muſt the foundation bee contained, and that common *unitie of faith* which is required in all the

the members of the Church.

The foundation then being thus cleared: concerning the ſuperſtruction, we learne from the Apoſtle, that ſome [a] *build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble.* Some proceed from one degree of wholſome knowledge unto another; increaſing their main ſtock, by the addition of thoſe other ſacred truthes that are revealed in the word of God: and theſe build upon the foundation, *gold*, and *ſilver*, and *precious ſtones*. Others retaine the precious foundation, but lay baſe matter upon it; *wood, hay, ſtubble*, and ſuch other eyther unprofitable or more dangerous ſtuffe: and others goe ſo farre, that they overthrow the verie foundation it ſelfe. The firſt of theſe be *wiſe*, the ſecond *fooliſh*, the third *madde* builders. When the day of tryall commeth: the firſt mans [b] *worke ſhall abide*, and hee himſelfe ſhall *receive a reward*; the ſecond ſhall loſe his work, but not himſelfe; (*[c] he ſhall ſuffer loſſe*, ſaith the Apoſtle, *but he himſelfe ſhall be ſaved:*) the third ſhall loſe both himſelfe and his work together. And as in this ſpiritual ſtructure verie different kindes of materialls may be laid upon the ſame foundation, ſome ſound and ſome unſound: ſo in either of them, there is a great difference to be made betwixt ſuch as are more contiguous to the foundation, and ſuch as be remoter off. The fuller explication of the firſt principles of faith, and the concluſions deduced from thence, are in the ranke of thoſe verities that be more neerly conjoyned to the foundation: to which thoſe falſities are anſwerable on the other

a 1. Cor. 3. 12.

b Ibid. v. 14.

c Ibid. v. 15.

ſide, that grate upon the foundation, and anie way endanger it.

For that there be diverſe degrees both of truthes and errors in religion, which neceſſarily muſt be diſtinguiſhed; is a thing acknowledged, not by us alone, but by the learnedeſt alſo of our Adverſaries. [d] *There be ſome Catholick verities* (ſay they) *which do ſo pertaine to faith, that theſe being taken away, the faith it ſelfe muſt be taken away alſo. And theſe by common uſe wee call not onely Catholick, but verities of Faith alſo. There are other verities which bee Catholick alſo and univerſall, namely ſuch as the whole Church holdeth, which yet being overthrown, the faith is ſhaken indeed, but not overturned. And in the errors that are contrary to ſuch truthes as theſe, the faith is obſcured, not extinguiſhed; weakened, not periſhed.* Nevertheleſſe, [e] *though the faith be not altogether deſtroyed by them, yet is it evill at eaſe, and ſhaken, and as it were diſpoſed to corruption. For as there be certaine hurts of the bodie which doe not take away the life, but yet a man is the worſe for them, and diſpoſed to corruption eyther in whole or in part; as there be other mortall hurts, which take away the life: ſo likewiſe are there certaine degrees of propoſitions, which*

d Quædam ſunt catholicæ veritates, quæ ita ad fidem pertinent, ut his ſublatis, fides quoque ipſa tollatur. Quas nos, uſu frequenti non ſolùm catholicas, ſed fidei veritates appellavimus. Aliæ veritates ſunt etiam ipſæ catholicæ & univerſales, nempè quas univerſa Eccleſia tenet, quibus licèt everſis, fides quatitur, ſed non evertitur tamen. Atque in hujuſmodi veritatum contrariis erroribus, dixi fidem obſcurari, non extingui; infirmari, non perire. Has ergo nunquam fidei veritates cenſui vocandas, quamvis doctrinæ Chriſtianæ veritates ſint. *Melch. Canus, loc. Theolog. lib. 12. cap. 11.*

e Neceſſariò oportet diſtinguere alios gradus propoſitionum, per quas etiamſi fides non deſtruatur omninò, tamen malè habet, & quatitur, & quaſi diſponitur ad corruptionem. Sicut ſunt quædam corporum læſiones quæ non auferunt vitam, ſed malè habet homo per eas, & diſponitur ad corruptionem aut in toto aut in parte; aliæ verò ſunt læſiones mortales, quæ vitam eripiunt: ita ſunt quidam gradus propoſitionum, continentes doctrinam non ſanam, etiamſi non habeant hæreſim manifeſtam. *Dominic. Bannes, in 2am 2æ. queſt. 11. artic. 2.*

con-

containe unſound doctrine, although they have not manifeſt hereſie. In a word, the generall rule concerning all theſe ſuperſtructions, is : that the more neere they are to the foundation, of ſo much greater importance be the truthes, and ſo much more perillous be the errors; as againe, the farther they are removed off, the leſſe neceſſary doth the knowledge of ſuch verities prove to be, and the ſwarving from the truth leſſe dangerous.

Now from all that hath beene ſaid, two great Queſtions may bee reſolved, which trouble manie. The firſt is; What wee may judge of our Fore-fathers, who lived in the communion of the Church of Rome? Whereunto I anſwer, that wee have no reaſon to think otherwiſe, but that they lived and dyed under the mercie of God. For wee muſt diſtinguiſh the *Papacie* from the *Church* wherein it is; as the Apoſtle doth [f] *Antichriſt* from *the Temple of God*, wherein hee ſitteth. The foundation upon which the Church ſtandeth, is that *common faith*, (as we have heard) in the *unitie* whereof all Chriſtians doe generally accord. Upon this old foundation Antichriſt raiſeth up his new buildings; and layeth upon it, not *hay* and *ſtubble* onely, but farre more vile and pernicious matter, which wrencheth and diſturbeth the verie foundation it ſelfe. For example. It is a ground of the Catholick faith, that *Chriſt was borne of the Virgin Mary*: which in the Scripture is thus explained. [g] *God ſent forth his Sonne, Made of a Woman.* This the Papacie admitteth for a certaine truth : but inſinuateth withall, that upon the Altar God ſendeth forth his Sonne

[f] 2. Theſſ. 2. 4.

[g] Gal. 4. 4.

made of Bread. For the *Transſubſtantiation* which theſe men would have us beleeve, is not an annihilation of the Bread, and a ſubſtitution of the Bodie of Chriſt in the ſtead thereof, but a reall converſion of the one into the other: ſuch as they themſelves would have eſteemed to bee a bringing forth of Chriſt, and a kinde of Generation of him. For, to omit the wilde conceits of *Poſtellus* in his booke *De Nativitate Mediatoris ultimâ*: this is the doctrine of their *graver Divines* (as *Cornelius à Lapide* the Ieſuite doth acknowledge in his Romane Lectures) that [h] *by the words of conſecration truly and really as the bread is tranſſubſtantiated, ſo Chriſt is produced and as it were generated upon the Altar, in ſuch a powerfull and effectuall maner; that, if Chriſt as yet had not bin incarnate, by theſe words* [Hoc eſt corpus meum] *he ſhould be incarnated, and aſſume an humane bodie.* And doth not this new Divinitie, think you, ſhrewdly threaten the ancient foundation of the Catholick beleefe of the *Incarnation?*

Yet ſuch as in dayes of our fore-fathers oppoſed the Popiſh doctrine of Tranſſubſtantiation, could alledge for themſelves, [i] that the faith which they maintained, was then *preſerved among the laity, and ſo had anciently been preſerved.* and of mine owne knowledge I can teſtifie, that when I have dealt with ſome of the common people that would be counted members of the Romane Church, and demanded of them what they thought of that which I knew to be the common *Tenet* of their Doctors in this point: they not onely rejected it with indignation, but wondered alſo that I ſhould imagine any of their

ſide

h Per verba conſecrationis verè & realiter uti tranſſubſtantiatur panis, ita producitur & quaſi generatur Chriſtus in altari, adeò potenter & efficaciter, ut ſi Chriſtus nec-dum eſſet incarnatus, per hæc verba *Hoc eſt corpus meum*, incarnaretur, corpuſq; humanum aſſumeret: uti graves Theologi docent. *Cornelius Cornelij à Lapide, Commentar. in Eſai. 7. 14.*

i Confitentur alii, quòd fides ſua, quâ aſtruunt quòd panis & vinum remanent poſt conſecrationé in naturis ſuis, adhuc ſervatur laicis, & antiquitùs ſervabatur. *Io. Tiſſington, in Confeſſione cont. Io. Wicliff. quam MS. habeo.*

side to be so foolish, as to give credit to such a senseleſse thing. Neither may wee account it to have beene a small blessing of God unto our ancestors, who lived in that kingdome of darkenesse, that the Ignorance wherein they were bredd, freed them from the understanding of those things, which being knowne might prove so prejudiciall to their soules health. [k] *For there be some things, which it is better for a man to bee ignorant of, than to know:* and the [l] not knowing of those profundities, which are indeed *the depths of Satan*, is to those that have not the skill to dive into the bottome of such mysteries of iniquitie, a good and an happy Ignorance.

k Sunt enim quædam, quæ nescire, quàm scire, sit melius. *Aug. Enchirid. ad Laurent. cap. 17.*

l Rev. 2. 24.

The ignorance of those principles of the Catholique faith, that are absolutely necessarie to salvation, is as dangerous a gulfe on the other side: but the light of those common truthes of Christianitie was so great, and so firmely fixed in the mindes of those that professed the name of Christ, that it was not possible for the power of darkenesse to extinguish it, nor the gates of Hell to prevaile against it. Nay, the verie solemne dayes, which by the ancient institution of the Church were celebrated for the commemoration of the *Blessed Trinitie*, the *Nativitie*, *Passion*, *Resurrection*, and *Ascension* of our Saviour Christ, did so preserve the memorie of these things among the common people; that by the [m] Popish Doctors themselves, it is made an argument of grosse and supine Ignorance, that anie should not have explicite knowledge of those mysteries of Christ, which were thus publikely solemnized in the Church. And (which is the principall

m *Sylvest. in Summâ, verb.* Fides. §. 6. ex *Thom. in 2a 2æ, quæst. 2. art. 7.*

point of all) the ordinary inſtruction appointed to be given unto men upon their death-beds, was: [n] that they ſhould looke *to come to glorie, not by their owne merits, but by the vertue and merit of the paſsion of our Lord Ieſus Chriſt*; that they ſhould *place their whole confidence in his death only, and in no other thing*; and that they ſhould *interpoſe his death betwixt God and their ſinnes, betwixt them and Gods anger*.

So that where theſe things did thus concurre in any (as wee doubt not but they did in many thouſands), the knowledge of the common principles of the faith, the ignorance of ſuch maine errours as did endanger the foundation, a godly life, and a faithfull death: there we have no cauſe to make any queſtion, but that God had fitted a ſubject for his mercy to work upon. And yet in ſaying thus, wee doe nothing leſſe than ſay that ſuch as theſe were *Papiſts*, either in their life or in their death: members of the Romane Church perhaps they were, but ſuch as by God's goodnes were preſerved from the mortalitie of *Popery* that raigned there. For *Popery* it ſelfe is nothing elſe but the botch or the plague of that Church: which hazardeth the ſoules of thoſe it ſeizeth upon, as much as any infection can do the body. and therefore if any one will needs be ſo foolehardy as to take up his lodging in ſuch a Peſt-houſe, after warning given of the preſent danger; wee in our charity may well ſay, *Lord have mercy upon him*: but he, in the meane time, hath great cauſe to feare, that God in his juſtice will inflict that judgement upon him, which [o] in this caſe hee hath threatned againſt ſuch as will *not beleeve the truth, but take pleaſure*

[n] *See my Treatiſe* De Chriſtianarum Eccleſiarum ſucceſſione & ſtatu, *cap.* 7. §. 21. 22. *and the Anſwer to the Ieſuite, pag.* 514. 515.

[o] 2. Theſſ. 2. 12.

sure in unrighteousnesse. And so much may suffice for that question.

The second question, so rife in the mouthes of our Adversaries, is: *where was your Church before Luther?* Whereunto an answer may bee returned from the grounds of the solution of the former question: that our Church was even there where now it is. In all places of the world, where the ancient foundations were retained, and those common principles of faith, upon the profession whereof men have ever been wont to be admitted, by Baptisme, into the Church of Christ: there we doubt not but our Lord had his subjects, and wee our fellow-servants. For wee bring-in no new Faith, nor no new Church. That which in the time of the ancient Fathers [p] was accounted to be *truely and properly Catholick*, namely, *that which was beleeved every where, alwaies, and by all:* that in the succeeding ages hath evermore been preserved, and is at this day entirely professed in our Church. And it is well observed by a learned man, who hath written a full discourse of this argument; that [q] *whatsoever the Father of lies either hath attempted or shall attempt, yet neither hath he hitherto effected, nor shall ever bring it to passe heerafter, that this Catholick doctrine, ratified by the common consent of Christians alwaies and every where, should be abolished; but that in the thickest mist rather of the most perplexed troubles, it still obtained victorie,*

[p] In ipsâ Catholicâ Ecclesiâ magnoperè curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est: hoc est etenim verè proprieq; Catholicum. *Vincent. Lirin. cont. hæres. cap. 3.*

[q] Quicquid vel molitus sit vel moliturus sit mendacii Pater, non tamen vel effecisse hactenús vel effecturum posthàc, ut hæc doctrina catholica, omnium Christianorum consensu, semper & ubique rata, aboleatur: quin potiùs, illam in densissimâ maximé involutarum perturbationum caligine victricem extitisse, & in animis & in apertâ confessione Christianorum omnium, in suis fundamentis nullo modo labefactatam. In illâ quoque veritate unam illam Ecclesiam fuisse conservatam in mediis sævissimæ hyemis tempestatibus, vel densissimis tenebris suorum interluniorũ. *Ioh. Serranus, in Apparat. ad fidem Cathol. edit. Paris. an. 1607. pa. 172.*

both

both in the minds and in the open confeſsion of all Chriſtians, no waies overturned in the foundation thereof. and that in this verity that one Church of Chriſt was preſerved in the midſt of the tempeſts of the moſt cruell winter, or in the thickeſt darknes of her waynings.

Thus if at this day we ſhould take a ſurvay of the ſeverall profeſſions of Chriſtianity, that have any large ſpread in any part of the world (as of the Religion of the *Romane* and the *Reformed* Churches in our Quarters, of the *Ægyptians* and *Æthiopians* in the South, of the *Grecians* and other Chriſtians in the Eaſterne parts), and ſhould put-by the points wherein they did differ one from another, and gather into one body the reſt of the Articles wherein they all did generally agree: wee ſhould finde, that in thoſe propoſitions which without all controverſie are univerſally received in the whole Chriſtian world, ſo much truth is contained, as, being joyned with holy obedience, may bee ſufficient to bring a man unto everlaſting ſalvation. neither have wee cauſe to doubt, but that [r] *as many as do walk according to this rule* (neither overthrowing that which they have builded by ſuperinducing any *damnable hereſies* thereupon, nor otherwiſe vitiating their *holie faith* with a lewd and wicked converſation) *peace ſhall bee upon them, and mercie, and upon the Iſrael of GOD.*

r Gal. 6. 16.

Now theſe common principles of the Chriſtian faith, which we call κοινὰς ἔννοιας, or things *generally beleeved* of all, as they have [s] *Vniverſality*, and *Antiquity*, and *Conſent* concurring with them (which by *Vincentius*

s Vniverſitatem, antiquitatem, conſenſionem. *Vincent. Lirin. cont. hæreſ. cap. 3.*

centius his rule, are the speciall characters of that which is truely and properly *Catholick*): so for their *Duration* wee are sure that they have still held out, and been kept as the *Seminarie* of the Catholique Church in the darkest and difficultest times that ever have been: where if the Lord of Hostes had not in his mercy reserved this seed unto us, we should long since [t] *have been as Sodom, and should have been like unto Gomorrah.* It cannot bee denied indeed, that Satan and his instruments have used their utmost endeavour, either to hide this light from mens eies, by keeping them in grosse ignorance, or to deprave it by bringing-in pernicious heresies; and that in these latter ages they have much prevailed both waies, aswell in the West and North, as in the East and South. Yet farre bee it, for all this, from any man to think, that [u] *God should so cast away his people,* that in those times there should not be left *a remnant according to the election of grace.*

t Esay 1.9.

u Rom. 11. 2, 5.

The Christian Church was never brought unto a lower ebbe, than was the Iewish Synagogue in the daies of our Saviour Christ; when [x] the *Interpreters of the Law* had taken away the key of knowledge: and that little knowledge that remained, was miserably corrupted, not onely with the leaven of the *Pharisees*, but also with the damnable heresie of the *Sadducees*. and yet a man at that time might have seen the true servants of GOD standing together with these men in the selfe-same Temple: which might well bee accounted, as the *House of the Saints* in regard of the one, so a *Denne of theeves* in respect

x Luke 11.52

No: the Chia ch. never brought into a lower ebbe then ye Jewish in Ch time &c.

No. Yes ye mixed congreg. of ye Jewes ye house of Sts in respt of Gods servts ~~of a~~ Den of theeves in respt of ye offr.

of the other. When the peſtilent hereſie of the *Arrians* had polluted the whole world; the people of Chriſt were not to bee found among them onely who made an open ſeceſſion from that wicked company, but among thoſe alſo who held external communion with them, and lived under their Miniſtery. where they ſo learned the other truthes of GOD from them, that they were yet ignorant of their maine errour; God in his providence ſo ordering matters, that (as it is noted by S.[y] *Hilary*) *the people of Chriſt ſhould not periſh under the Prieſts of Antichriſt.*

If you demand then, Where was *Gods Temple* all this while? the anſwer is at hand: There where *Antichriſt* ſate. Where was *Chriſts* people? Even under *Antichriſts* Prieſts. and yet this is no juſtification at all, either of *Antichriſt*, or of his *Prieſts*; but a manifeſtation of God's great power, who is able to uphold his Church even there [z] *where Satans throne is.* Babylon was an infectious place, and the infection thereof was mortall: and yet God had his people there, whom hee preſerved from the mortalitie of that infection. Elſe, how ſhould he have ſaid; [a] *Come out of her my people; that yee bee not partakers of her ſinnes, and that ye receive not of her plagues.* If the place had not been infectious, hee ſhould not have needed to forwarne them of the danger wherein they ſtood of *partaking in her ſinnes*; and if the infection had not been mortall, hee would not have put them in minde of the *plagues* that were to follow: and if in the place thus mortally infected, God had not preſerved a people alive unto himſelf, he could not

y Et hujus quidem uſque adhuc impietatis occaſio per fraudem perficitur; ut jam ſub Antichriſti Sacerdotibus Chriſti populus non occidat. *Hilar. contr. Auxentium.*

z Revel. 2. 13.

a Rev. 18. 4.

not have ſaid; *Come out of her my people.*

The enemie indeed had there ſown his tares: but [b] ſowne them in the Lords field, and among the Lords wheate. And a field, we know, may ſo bee [c] overgrowne with ſuch evill weedes as theſe; that at the firſt ſight a man would hardly thinke, that anie corne were there at all: even as in the barne it ſelfe, the [d] mixture of the chaffe with the wheate is ſometime ſuch, as afarre off a man would imagine that he did ſee but a heap of chaffe, and nothing elſe. Thoſe worthy husbandmen that in theſe laſt 600. yeares have taken paines in plucking up thoſe pernicious weedes out of the Lords field, and ſevering the chaffe from his graine; cannot be rightly ſaid in doing this, eyther to have brought in another field, or to have changed the ancient graine. The field is the ſame, but weeded now, unweeded then: the graine the ſame, but winnowed now, unwinnowed then. Wee preach no new faith, but the ſame Catholique faith that ever hath beene preached: neyther was it anie part of our meaning to begin a new Church in theſe latter dayes of the world, but to reforme the old. A tree that hath the luxurious branches lopped off, and the noxious things that cleave unto it taken away; is not by this pruning and purging of it made another tree than it was before: neyther is the Church *reformed* in our dayes, another Church than that which was *deformed* in the dayes of our fore-fathers; though it hath no agreement, for all that, with *Poperie*, which is the Peſtilence that walked in thoſe times of darkeneſſe, and the deſtruction

b Matt. 13. 24, 25.

c Infelix lolium, & ſteriles dominantur avenæ.

d Grana cùm cœperint triturari inter paleam, ſe non jam tangunt, & quaſi non ſe noverunt, quia intercedit medio palea. Et quicunq; longiùs attendit aream, paleam ſolummodò putat: niſi diligentiùs intueatur, niſi manum porrigat, niſi ſpiritu oris, id eſt, flatu purgante diſcernat; difficilè pervenit ad diſcretionem granorũ. *Serm. 221. de Tempore, tomo 10. Oper. Auguſtini.*

that now wasteth at noone day.

And thus have I finished that which I had to speak concerning *the unitie of the faith*: for the further explication whereof, the Apostle addeth. [*and of the knowledge of the Sonne of God.*] wherein wee may observe both the Nature of this Grace, and the Object of it. For the former, we see that Faith is heere described unto us by *Knowledge*: to shew unto us, that Knowledge is a thing that is necessarily required in true beleeving. Whereof this may bee an argument sufficient: that in matters of faith the Scripture doth use indifferently the terms of *knowing* and *beleeving*. So Iob 19.25. *I know that my Redeemer liveth.* Ioh. 17.3. *This is life eternall, that they know thee the onely true God, and Iesus Christ whom thou hast sent.* Esai. 53.11. *By his knowledge shall my righteous servant justifie manie.* As therefore in the fundamentall truthes of Christian religion *unitie of faith* is required among all those that belong to the Catholick Church: so in those maine grounds likewise there is *unity of knowledge* generally required among all that professe the name of Christ.

For some things there be, the knowledge whereof is absolutely necessarie, [e] *necessitate medij vel finis* (as the Schoolmen speak:) without which no man may expect, by Gods ordinarie law, to attaine unto the *end* of his faith, the salvation of his soule. And

[e] Necessarium necessitate medii appellãt Theologi illud, quod ex lege ordinariâ Dei, sic ad salutem necessarium est, ut quicunque etiam ob ignorantiam invincibilem, vel quacunq; aliâ de causâ id non fuerit assecutus, is nequeat etiam consequi salutem. *Greg. de Valentiâ, tom. 3 commentar. Theolog. quæst. 2. punct. 2. col. 299.* Illa quæ sunt necessaria necessitate finis, si desint nobis etiam sine culpâ nostrâ, non excusabunt nos ab æternâ morte; quamvis non fuerit in nostrâ potestate illa assequi. Quemadmodum etiamsi non sit nisi unicum remedium, ut aliquis fugiat mortem corporalem, & tale remedium ignoretur & ab infirmo & medico; sine dubio peribit homo ille. *Dom. Bannes, in 2am 2æ quæst. 2. art. 8. col. 348.*

in

in these a man may lose himselfe; not by *Heresie* onely, which is a flat denying; but by *Ignorance* also, which is a bare not knowing of them: these things being acknowledged to be so necessarie, that although it lay not in our power to attaine thereunto, yet this invincible Ignorance should not excuse us from everlasting death. even as if there were one only remedie, whereby a sick man could be recovered, and freed from corporall death: suppose the patient and the physician both were ignorant of it, the man must perish, as well not knowing it, as if being brought unto him, he had refused it. And therefore in this case it is resolved, that [f] from the explicite faith, and actuall knowledge of these things, nothing can excuse but onely such an incapacitie as is found in infants, naturalls, and distracted persons: and that in all others which have the use of reason, although they want the meanes of instruction, this Ignorance is not onely perillous, but also damnable.

[f] Sicut ad legis Christi habitualem fidē omnis viator obligatur sine ullâ exceptione: sic ab ejus actuali fide nullus excusatur nisi solâ incapacitate, &c. Parvulos autem & furiosos, cæteríque passionibus mente captos, seu alia naturali impossibilitate prohibitos, incapaces voco: etsi non simpliciter, tamen secundùm quid; scilicet dum his defectibus laborant. Petr. de Alliaco, in quæstione Vesperiarum.

The danger then of this Ignorance being, by the confession of the most judicious Divines of both sides, acknowledged to bee so great: the wofull estate of the poor countrey wherein I live, is much to bee lamented, where the people generally are suffered to perish for want of knowledge: the vulgar superstitions of Poperie not doing them halfe that hurt, that the ignorance of those common principles of the faith doth, which all true Christians are bound to learne. The consideration whereof, hath sometime drawne mee to treate with those of the

the oppoſite party, & to move them: that howſoever in other things we did differ one from another, yet wee ſhould joine together in teaching thoſe maine points, the knowledge whereof was ſo neceſſary unto ſalvation, & of the truth whereof there was no controverſie betwixt us. But what for the jealouſies, which theſe diſtractions in matters of religion have bred among us, & what for other reſpects, the motiō took ſmal effect: & ſo betwixt us both, the poor people are kept ſtil in miſerable ignorāce, neither knowing the grounds of the one religion nor of the other.

Heer the caſe (God be thanked) is farre otherwiſe: where your *Majeſties* care can never be ſufficiently commended, in taking order, that the chiefe heads of the *Catechiſme* ſhould, in the ordinarie miniſterie, be diligently propounded and explained unto the people throughout the land. which I wiſh were as duely executed everie where, as it was piouſly by You intended. Great Scholars poſsibly may thinke, that it ſtandeth not ſo well with their credite, to ſtoop thus low, and to ſpend ſo much of their time in teaching theſe rudiments and firſt principles of the doctrine of Chriſt. But they ſhould conſider, that the laying of the foundation skilfully, as it is the matter of greateſt importance in the whole building, ſo is it the very maſter-peece of the wiſeſt builder. 1 Cor. 3. 10. *According to the grace of God which is given unto mee, as a wiſe maſter-builder, I have laid the foundation*: ſaith the great Apoſtle. And let the learnedeſt of us all try it when-ever wee pleaſe; wee ſhall finde, that to lay this ground-work right-

ly,

ly, (that is, to apply our selves unto the capacitie of the common Auditorie, and to make an Ignorant man to understand these mysteries in som good measure) will put us to the tryall of our skill, and trouble us a great deal more, than if wee were to discusse a controversie, or handle a subtile point of learning in the Schooles. Yet [h] *Christ* did give as well his *Apostles*, and *Prophets*, and *Evangelists*, as his ordinarie *Pastors* and *Teachers*, to bring us all, both learned and unlearned, unto *the unitie of this faith and knowledge*: and the neglecting of this, is the frustrating of the whole *worke of the ministrie*. For let us preach never so manie Sermons unto the people, our labour is but lost, as long as the foundation is unlaid, and the first principles untaught, upon which all other doctrine must be builded.

h Ephes. 4. 11.

Hee therefore that will [i] *studie to shew himselfe approved unto God, a workeman that needeth not to be ashamed, dividing the word of God aright*; must have a speciall care to plant this Knowledge both in the mindes and in the hearts of them that heare him. I say, in the hearts aswell as in the mindes: because we may not content our selves with a bare *Theoricall* knowledge, which is an information onely of the Understanding, and goeth no further than the braine; but we must labour to attaine unto a further degree both of *Experimentall* and of *Practicall* Knowledge, in the things that wee have learned. A young man may talke much of the troubles of the world, and a Scholar in the Universitie may shew a great deale of wit in making a large declamation up-

i 2. Tim. 2. 15.

upon that argument: but when the ſame men have afterwards been beaten in the world, they will confeſſe that they ſpake before they knew not what, and count their former apprehenſion of theſe things to bee but meer Ignorance, in reſpect of that new learning which now they have bought by deare experience. The tree in Paradiſe, of which our firſt parents were forbidden to eate, was called [k] *the tree of knowledge of good and evill*: becauſe it ſignified unto them, that as now while they ſtood upon tearms of obedience with their Creator, they knew nothing but *good*; ſo at what time ſoever they did tranſgreſſe his commandement, they ſhould begin to know *evill* alſo, whereof before they had no knowledge. not but that they had an *intellectuall* knowledge of it before (for he that knoweth good, cannot bee ignorant of that which is contrarie unto it; *Rectum* being alwaies *index ſui & obliqui:*) but that till then they never had felt anie evill, they never had anie *experimentall* knowledge of it. So our Apoſtle in this Epiſtle boweth his knees unto the Father of our Lord Ieſus Chriſt, that hee would grant unto theſe Epheſians, [l] *to know the love of Chriſt which paſſeth knowledge*: ſhewing, that there is a further degree of knowledge in this kinde, that may bee felt by the heart, though not comprehended by the braine. and in the Epiſtle to the Philippians, [m] hee counteth all things but loſſe *for the excellent knowledge ſake of Chriſt Ieſus his Lord.* meaning hereby a knowledge grounded upon deep experience of the vertue of Chriſts death and reſurrection, in his owne ſoule:

k Gen. 2.9, 17

l Eph. 3.19

m Phil. 3.8

as

as he expoundeth it himselfe, in the words following. [n] *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable unto his death.*

n Ibid. vers. 10

There is an *Experimentall* knowledge then to bee looked after, beside the *Mentall*: and so is there a *Practicall* knowledge likewise, as well as an *Intellectuall*. When Christ is said to have *knowne no sin*: wee cannot understand this of *intellectuall* knowledge (for had hee not thus knowne sinne, hee could not have reproved it as hee did) but of *practicall*. so that, [o] *Hee knew no sinne*, in S. *Paul*; must bee conceived to bee the verie same with, [p] *Hee did no sinne*, in S. *Peter*. In the first to the Romanes, they that [q] *knew God*, because they *glorified him not as God*, are therefore said, [r] *not to have God in their knowledge*. God made his wayes and his lawes knowne to the children of Israel in the desert; and yet hee [s] said of them: *It is a people that doe erre in their heart, and they have not knowne my wayes*. For there is an error in the heart, as well as in the braine: and a kinde of ignorance arising from the will, as well as from the minde. And therefore in the Epistle to the Hebrewes, [t] all sinnes are tearmed ἀγνοήματα, *ignorances*; and [u] sinners ἀγνοοῦντες καὶ πλανώμενοι, *ignorant and erring* persons: because however in the generall the understanding may bee informed rightly, yet when particular actions come to be resolved upon, mens perverse wils and inordinate affections cloude their mindes, and lead them out of the way. That therfore is to bee accounted sound *Knowledge*, which sinketh from the braine into the heart, and from

o 2. Cor. 5. 21

p 1. Pet. 2. 22

q Rom. 1. 21

r Ibid. vers. 28

s Psalm 95. 10 Heb. 3. 10

t Heb. 9. 7 compared with Lev. 16. 16, 17

u Heb. 5. 2 Aristot. Ethic. lib. 3. cap. 1. Ἀγνοεῖ μὲν οὖν πᾶς ὁ μοχθηρὸς ἃ δεῖ πράττειν, καὶ ὧν δὲ καὶ ἀφεκτέον· καὶ διὰ τοιαύτην ἁμαρτίαν, ἀδικοι καὶ ὅλως κακοὶ γίνονται.

† Psalm 76. 1. & 147. 19. 20.

Vid. P. Mart. l. Com. de fide p. 349.

thence breaketh forth into action: (ſetting head, heart, hand, and all aworke:) and ſo much onely muſt thou reckon thy ſelfe to know in Chriſtianitie, as thou art able to make uſe of in practice. For as S. *Iames* ſaith of faith; [x] *Shew me thy faith by thy workes*: ſo doth hee in like manner of knowledge. [y] *Who is a wiſe man, and endued with knowledge amongſt you? let him ſhew out of a good converſation his workes with meekeneſſe of wiſedome*: and S. *Iohn* much to the ſame purpoſe. [z] *Heerby wee doe know that wee know him, if wee keepe his commandements. Hee that ſaith, I know him, and keepeth not his commandements, is a lyar, and the truth is not in him.*

x Iam.2.18

y Iam.3.13

z 1 Ioh.2.3,4

Hee ſpeaketh there of Ieſus Chriſt the righteous: *the Sonne of God*, who is here in my text likewiſe made the *Object* of this Knowledge. [a] *Thou art Chriſt the Sonne of the living God*: is by Chriſt himſelfe made the *rocke* upon which the whole Church is builded. and, [b] *Other foundation* (ſaith S. *Paul*) *can no man lay, than that is laid, which is Ieſus Chriſt.* [c] Not that wee ſhould thinke, that there were no other fundamentall doctrine to bee acknowledged but this alone (for the articles of the Holy Ghoſt, forgiveneſſe of ſinnes, reſurrection of the dead, eternall judgement, and ſuch like other, have their place alſo in the [d] foundation) but becauſe this is the moſt ſpeciall object of faith, and the primarie foundation of all the other. For *firſt*, as *God* is made the coæquate object of the whole bodie of Divinitie, notwithſtanding it treateth alſo of Men and Angels, Heaven and Hell, Sinne and Obedience, and ſundrie other particulars; becauſe all theſe are brought

a Mat.16.16, 18.

b 1 Cor.3.11

c *Vid. Aug. lib. de fide & oper. c.9.*

d Heb.6.1,2.

brought to God *reductively*, if not as explications of his Nature, yet of his Workes and Kingdome: ſo likewiſe may *Chriſt* be made the primarie head of all other fundamentall articles, becauſe they have all reference unto him; being ſuch as concerne eyther his Father, or his Spirit, or his Incarnation, or his Office of Mediation, or his Church, or the ſpeciall Benefits which he hath purchaſed for it.

Secondly, howſoever this faith and knowledge, being taken in their larger extent, have for their full object what-ever is revealed in the Word of God: yet as they build us upon the foundation, as they incorporate us into the myſticall body, as they are the means of our juſtification and life, they looke upon the *Son of God*, and him onely. *The holy Scriptures* (within the bounds whereof the utmoſt extent of all our faith and knowledge muſt be contained) *are able to make us wiſe unto ſalvation*; but yet *through faith which is in Chriſt Ieſus* (2. Tim. 3. 15.) So, *by his knowledge* (or the knowledge of himſelfe) *ſhall my righteous ſervant juſtifie many*: ſaith the Father of the Son, Eſay 53. 11. And *the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelfe for me*: ſaith the Apoſtle, Gal. 2. 20. The children of Iſrael in the wilderneſſe, being ſtung with fierie Serpents, were directed, for their recovery, to look upon the brazen Serpent: which was a figure of [e] *the Son of man, lifted up* upon the Croſſe; *that whoſoever did beleeve in him, might not periſh, but have eternall life*. Now as the Iſraelites with the ſame eyes, and with the ſame viſive facultie, wherewith they beheld the ſands and the

e Ioh. 3. 14, 15.

mountains in the desert, did looke upon the brazen Serpent also; but were cured by fastning their sight upon that alone, and not by looking upon any other object: so by the same faith and knowledge whereby we are justified, [f] *we understand that the world was framed by the word of God*, & beleeve all other truths revealed; and yet *fides quâ justificans*, faith as it doth justifie us, doth not look upon these, but fixeth it self solely upon the Son of God, not knowing any thing heer but Iesus Christ and him crucified. And thus hath our Saviour a speciall and peculiar place in that larger foundation: according to that of the Apostle, Ephes. 2. 20. *Yee are built upon the foundation of the Apostles and Prophets*, [g] *of which* (for so his words in the Originall may well beare it) *Iesus Christ is the chiefe corner-stone.*

f Heb. 11. 3

g ὄντος ἀκρογωνιαίου λίθου αὐτοῦ (sc. θεμελίου) Ἰησοῦ Χριστοῦ.

If followeth now, that wee should proceed from the *foundation* to the *structure*: and so [h] *leaving the principles of the doctrine of Christ, go on unto perfection* [*unto a perfect man, unto the measure of the stature of the fulnesse of Christ*]. There is a time wherein Christ is but begun, and as it were a-breeding in us. Gal. 4. 19. *My little children, of whom I travell in birth again untill Christ be formed in you.* After that he hath been formed in our hearts, he is at first but as a babe there; yet resteth not at that stay: but as in his naturall body hee [i] *increased in stature*, so in every part of his mysticall body hee hath set for himself a certaine *measure of stature*, and a *fulnesse* of growth; which being attained unto, a Christian is thereby made *a perfect man*. And for this end also doth the Apostle heer shew that the Ministery was instituted, [k] *that*

h Heb. 6. 1

i Luke 2. 52

k Eph. 4. 14. 15.

we

we henceforth ſhould be no more children (as it is in the words immediately following my Text), but that we might *grow up into him in all things, which is the head*, even *Chriſt*. For the *perfection* which the Apoſtle heer ſpeaketh of, is not to be taken abſolutely, (as if anie abſolute perfection could bee found among men in this life) but in compariſon with childhood. as the oppoſition is more clearly made by him, in 1. Corinth. 14.20. *Brethren, be not children in underſtanding, howbeit in malice be you children, but in underſtanding be perfect*, that is to ſay, of mans eſtate. and, Heb.5.13, 14. *Everie one that uſeth milke, is unskilfull in the word of righteouſnes; for he is a babe: but ſtrong meat belongeth to them that are perfect*, that is, *that are of full age*; as our Interpreters have rightly rendred it.

Now as there is great difference among men in their naturall growth, ſo is there no leſſe varietie among them alſo in reſpect of their ſpirituall ſtature: there being ſeverall degrees of this imperfect kinde of perfection here ſpoken of; which, according to the diverſitie of times, places, and perſons, may admit a greater or a leſſer meaſure. For we may not thinke that the ſame meaſure of knowledge (for example) is ſufficient for a learned man and an unlearned; for a Paſtor, and for an ordinarie Chriſtian; for thoſe that lived in the time of darkeneſſe, and them that enjoy the light of the Goſpel; for them that have the meanes, and them that want it. But, according to the meaſure of the gift of God, wee muſt know notwithſtanding that it is required generally of all men; that they *grow in grace, and in the*

knowledge of our Lord and Saviour Ieſus Chriſt. (2. Pet. 2.18) not in *knowledge* onely, but in *grace*: even [l] *grow up into him in* ALL *things, which is the head*; as our Apoſtle here admoniſheth us. Wee muſt proceed *from faith to faith*, (Rom. 1.17) that is, from one meaſure and degree of it unto another: and this being the root, and other graces as it were the branches, if it grow apace, other graces alſo muſt haſten, and ripen, and grow porportionably with it. elſe thou mayeſt juſtly ſuſpect, that thy growth is not ſound, and anſwerable to that which the Apoſtle ſheweth to be in the myſticall bodie of Chriſt; which [m] *according to the effectuall working in the meaſure of* EVERY *part, maketh increaſe of the bodie, unto the edifying of it ſelfe in love.* The time will not permit mee to proceed anie further: and therefore heer I end. [n] *Now the God of peace, that brought againe from the dead our Lord Ieſus, that great Shepheard of the ſheep, through the blood of his everlaſting Covenant, make you perfect in everie good work to doe his will; working in you that which is well-pleaſing in his ſight, through Ieſus Chriſt: to whom be glorie for ever and ever.* Amen.

l Epheſ.4.15.

m Epheſ.4.16.

n Heb.13.20, 21.

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